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- Fangh, use cross-bows ; those south, bows like this. I hope to procure and send a Fanh cross-bow and bolts soon.
39. Thirty arrows, some of them poisoned, made by Isyâgâ, purchased at Buâli ; called by Iveia, moulai, but this name, I think, is rightly the name of the *poison* only.
 40. A quiver, made by Isyâgâ, purchased at Buâli, and called by Iveia, isogolu.
 41. A piece of bark and two leaves, given to R. B. N. W. by Rempâlés head slave, an Esyêbo, before starting up the Örembâ Okanda ; the Okanda tribe are supposed to be powerful magicians, and the Inlenga are quite unable to counteract their spells, but the Osêbo are equally if not more powerful ; the bark and leaves were to be kept constantly about me, and placed at night under my pillow, which would prevent harm coming to me during sleep ; for it is at night that these people most fear the influence of witchcraft and sorcery ; a man who by day possesses a fair amount of courage, becomes at night a pusillanimous coward ; not having reached the Okanda tribe I was unable to put the virtues of my counter-charm to the proof.
 42. Eleven iron necklets of the Ba-Fanh, Gaboon, W.
 43. An iron bracelet of the Ba-Fanh, ditto.
 44. A girdle of the Ba-Fanh, ditto.
 45. A sword of the Ba-Fanh, ditto.
 46. A dagger of the Ba-Fanh, ditto.

Nos. 19 and 20, and 23 to 46, both inclusive, are collected and presented by R. B. N. Walker, Loc. Sec., A.S.L., Gaboon.

N.B.—*â* is pronounced *aw* ; *ô* has nearly the same sound as *â* ; *v* is a combination of *v* and *w*, or sometimes of *b*, *v*, and *w* ; *nl* is a combination of the two letters very frequent in the Mpongwe language, but sometimes the *n* is nearly mute, at others the *l*.

Örembâ (-baw) means river, and is the proper form of the word Rembo used by Du Chaillu ; it makes Itembâ in the plural.

The first paper read was

On the Gipsies of Bengal. By BABU RAJENDRĀLĀLA MITRA.

Abstract. [The paper will appear at length in the *Memoirs*.]

The author pointed out at some length the general belief in Europe that the gipsies are of Asiatic origin ; and gave the various names by which the gipsies, who call themselves *Rominichal*, or wandering men, became gitanos in Spain, zingari in Turkey, tatters in Holstein, weddahs or nuts in Southern India, and bediyas in Bengal. He compared the last-named with the gipsies in Europe, with whose habits great similarity existed. A long description of the customs, appearance, and language of the bediyas was given, illustrated with vocabularies showing the differences and resemblances between the Bediya and Hindustani Bengali dialects.

MR. HYDE CLARKE considered the paper to be a valuable one, as it

established the identity of character of the gipsies of the east with those of the west. The gipsies of Asia Minor, however, had not the same character for plundering as the gipsies generally have, and seldom came within the notice of the police. They follow in other respects the same practices as the classes of gipsies in Bengal. Many of the women were fortune-tellers, some were dancers, and they exhibited the same looseness of demeanour ; but he believed they could not be charged with want of chastity out of their own caste. Many of the women earned their livelihood by working at the iron trade, in which small furnaces were employed. Their mode of habitation was the same as that of the gipsies of Bengal. In Turkey the gipsies are never employed as soldiers, for which occupation they are considered to be unfitted. In their outward conformity to the religion of the country they inhabit they also resemble the gipsies of Bengal. They went to the Greek church or were Mussulmans, according to circumstances. At Constantinople the female gipsies were dancers, and bore a loose character, but they were not prostitutes. The paper, he considered, contained much valuable information as it enabled them to compare the western gipsies with those of the east.

Mr. C. CARTER BLAKE made some remarks on that part of the paper which noticed the practice of the extraction of sinews from the flesh, which he said was not a local peculiarity nor confined to any particular race or period. The custom was now known among the Esquimaux, and there was evidence, from the appearance of the bones, that it was a common practice among the dwellers in the bone caves of Southern France and Belgium. It was a curious fact that such a custom, which had existed at periods so distant, should prevail at the present time.

Dr. DUTT said there was no doubt a race of people in Bengal called bediyas, but whose characters had been much exaggerated in the paper. There were two classes called bediyas, who differed from each other. The people of one class were not thieves, nor were they dirty in their habits, but they got their livelihood by juggling. The others, also called bediyas, were a class of rogues. In the paper both classes were confounded together. The women of one of those classes did not go about telling fortunes, but were very hard working women and employed themselves in making baskets and other articles for sale. There was another class sometimes called bediyas, who were not natives of Bengal. They went about the country to cure diseases of men as well as of cattle, and did not pretend to be fortune-tellers. They very much resembled gipsies in character, but whether they belonged to the same race was doubtful. That they were not natives of Bengal could be told from their pronunciation of the language, and from the use of peculiar words. In Mr. Borrow's work on the gipsies it was stated that out of 2,600 words in their vocabulary there was not one peculiar to Bengal, but that there were several that were Hindostanee ; therefore, he inferred the race came from India, but not from Bengal. His own impression was that those wandering in Bengal had been confounded by the author of the paper with the others who are not people of Bengal, but whose native place he could not determine.

Major OWEN thought it probable that the author of the paper in speaking of Bengal had not limited his observations to the province of Bengal but to the Presidency, which included the whole country. This class of people were not peculiar to Bengal, but the race were found elsewhere. One class was said to congregate much in Benares, from which place they distributed themselves and returned at certain periods. Major Owen mentioned that during the mutiny in India in a remote part of the country his soldiers found some children of the gipsy race who would not give any account where they came from, nor could the tribe to which they belonged be discovered. He said that the gipsies in speaking the Hindu language among themselves inverted the position of the letters so as to make a slang language unintelligible to others.

Mr. HIGGINS said there was a tribe in Madras called Brinjari, who were never found living in towns, and were considered by many persons to be gipsies. He should be glad to know whether they were the same as the Bediyas mentioned in the paper; and also whether philologists traced any resemblance between the words Brinjari and Zingari. They were not a vagrant race, but were employed in carrying corn.

Dr. DUTT, in explanation of his previous observations, said there are women who wander about Bengal and speak the Bengalese language so imperfectly as to show that it is not their own dialect, but there are others who speak it correctly. They were different classes of bediyas. There was another wandering class mentioned in the seventh volume of *Asiatic Researches*, by Captain Richardson. His own impression was that the two classes who are jugglers are not gipsies; but that the other class, who go about the country professing to cure diseases, may belong to the same race as the gipsies, but that they are not natives of Bengal.

Mr. HYDE CLARKE commented on the grammatical structure of the language of the gipsies, remarking that, although it was considerably affected by the language of the country in which they resided, it was decidedly of an Indian character. The gipsies in Spain adopted several Spanish words, and it was the same with those in Italy.

Dr. CHARNOCK agreed with Mr. Hyde Clarke in considering the paper to be valuable, as showing a connection between the gipsies of the east and those of the west. In the vocabulary of the language, he found twenty-seven words out of forty-nine derived from the Hindostanee or Bengalee; in some of the words the letters had been inverted, so as to make what is called back slang. In the Lord's Prayer in the gipsy language, he found that two-thirds of the words were derived from the Hindostanee. He thought the way in which the gipsies settled their disputes was worthy of imitation.

The following paper was then read:—

On a Bechuana Skull. By R. W. PAYNE, Esq., F.A.S.L.

A few words on a skull. When a boy at school I recollect a skull was defined in some elementary book as a bony box covering and protecting the brain. Since then it has appeared to me as rather an